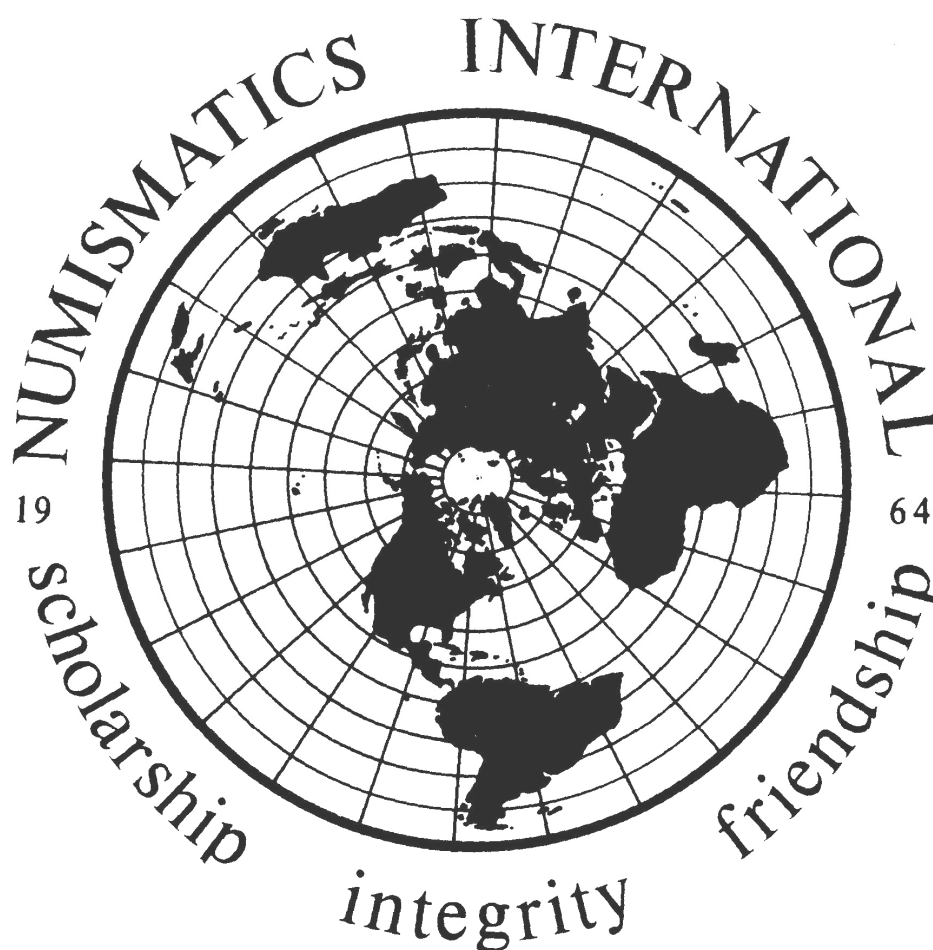


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NI

Hanover 10 Thaler Error of 1822

Herman Blanton NI #LM115



Image courtesy Aureo Subastas Numismaticas

The illustrated coin is from Hanover, in north-central Germany, and shows George Augustus Frederick as George IV with the title of king of Great Britain and Hanover. The gold 10 thaler of George IV was issued for several years but the coin illustrated here has an error in the spelling of name of Hanover, "HAONVER." Aureo Subastas sold the coin in their sale of 16-March-2006 listed as lot number 464, the hammer price was EUR 2,000 not including the 16% buyer fee. According to the description, the coin grades EBC (Extremely Fine), is one of two known, the other being in Germany's Bundesbank Museum.

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Military Unit Coins

Francis J. Gerner NI #1085

"Military Unit Coins" is a generic term for a variety of coin like items that are also referred to as challenge coins, commanders' coins, memorial coins, unit coins, and unit challenge coins.¹ I began with the idea that this article was going to be a simple and relatively short filler for NIB. However, the more information I uncovered the more complex and divergent my subject became. First, military unit coins are not coins but medallions (an insignificant point for many). Secondly, what I thought was exclusively a military item is not. Thirdly, my belief concerning the purpose is only partially accurate. Fourthly, its origin is not securely established. And fifthly, though a legitimate object of study and collection for numismatics, it has been overlooked and/or ignored.

Having said all that, here is an overview of what I discovered, primarily through the internet. Essentially, most of the "coins" have primarily one goal: to develop esprit de corps. The earliest reference to an issue of coins for this purpose seems to lie with Roman generals or emperors who, either preparing for war or having won a great victory for the Empire, would issue coins to commemorate their campaign or victory. These coins were recognized by Rome's central government as legal currency. Were these then the first commander's coins or (military) memorial coins?



Figure 1: (Coin) illustrated approximate size
Emperor Hadrian, honoring the troops in Spain (AD 135)

Reading of references makes it clear that there were coins associated with military themes (Figure 1) and usage, as well as medallions with a military motif or commemoration (Figure 2). However, while the frontier commanders issued legionary and provincial coins it does not mean they also issued medallions (unit coins) to smaller units of troops. The medal lions were generally the product of the emperor or the local imperial mint, in the name of the emperor.

¹ The majority of coins appear to be crown size and round. They can vary from approximately 1½ to 2 in., composition of brass, copper, and bronze. Some newer varieties are silver or silver-like metal and may vary in shape. Older medallions were uncolored, newer issues are of multi-colored enamel.



Figure 2: (Medallion) illustrated approximate size
Emperor Gordian III, celebrating the Roman army crossing into Asia
to fight the Persians (AD 242)

The monies that the commanders had authority to mint were to pay the troops and for needed supplies, enhance the image of the empire/emperor with the local population, make good press for the folks at home (provincial money was good all over the empire), and hopefully instill confidence into the troops.

We now move forward to the Boer War (1899-1902). This story is more round about in that there was no actual coin or medallion struck at the start. The story goes that British enlisted men did not received medals but the officers did. To boost the morale the Regimental Sgt. Major would sneak into the officer's tent, snip off the medal from the ribbon, and in a carefully orchestrated handshake with an enlisted man who proved himself, say to him "good job, well done" (or something to that effect) and pass the medal on. The idea eventually evolved into a coin with the unit's crest on it. It was the unit's Senior NCO that presented these trophies, as they did not have the authority to present medals or awards.²

Enter the classic World War I tale of the captured pilot. There are various versions but the following appears to be the most common. Among the volunteers to enter the war as a pilot, to fly the new war-machines, was a rich lieutenant. He decided that he would create a medallion with the unit insignia and present it to each pilot in his squadron. One day he (or another in his unit) was caught over enemy lines, shot down and captured. However, he was able to escape and in his effort to evade the Germans he stole civilian clothes and worked his way back to the front. He hoped he would be able to get across the lines and rejoin his unit. At some point he did encounter friendly French forces but was again captured, by the French. That particular area had been subject to saboteur activity, and as his accent was not recognized he was determined not to be French, and although in French civilian clothes with no official documents to verify his identity: hence he was deemed a spy or saboteur and sentenced to death. During his final interrogation a French officer noticed the leather bag around the doomed pilot's neck, in it was the medallion with the squadron's insignia. The officer recognized it and sent it back to the unit where it was identified and the description of the missing pilot given. This was enough for the execution to

² MCPOCG Vincent W. Patton, III; source for the Boer War story. <http://uscg.mil/hq/mcpocg/1faq/histcoin.htm>

be halted, and as the legend goes, the pilot was sent back to his unit with a bottle of wine. The challenge to his identity was met.

Thereafter, all members of the squadron were to carry their coins at all times. Whenever meeting each other they were to challenge the other to produce their coin. If the challenged person did not show his coin within 60 seconds, he bought drinks for the challenger for the night, if shown, the challenger bought drinks for the challenged.

Though there is a legend that challenge coins were also in existence in World War II, their origin was again different. It is said that during the war new commando units (today's special operations units) were created, consisting of men of differing nationalities (similar to the French Foreign Legion). To maintain a unit's cohesion and avoid confusion or inability to recognize each other by language alone when meeting, members were to identify one another by the coins. Other than this account there is nothing to prove the existence of these coins. It is said that military unit coins also existed in the Korean War, but evidence is again lacking to this author.

The 1960's saw a member of the 11th Special Forces Group taking old coins and having them stamped with a different emblem, afterwards presenting them to unit members.³ The next *recorded* and *confirmed* appearance of the military unit coin was in July 1969 during the Viet Nam War. The 10th Special Forces Group (SFG) has the honor of being "first" with what is now recognized as a unit coin. As depicted in the classic TV show "MASH," the place to relax for most was the hooch bar. To fight off boredom and enliven the social hour, Bullet Clubs were born.

Small, elite front-line, combat hardened "grunts" would show a personalized bullet, the last bullet carried in the pocket, to be used to deny the enemy personal capture. Someone would make the challenge, "show me or buy" and the challenge was either met or not. This became too tame, so the small bullet slowly became a 20-, 40-, or 105 mm cannon shell! To put an end to this game of "mine is bigger than yours," Col. Vernon Green of the 10th SFG designed and produced his unit coin.⁴

A few other units followed suit in the 1970s but these generally went unnoticed for the most part until the '80s. A proliferation of coins then began for a variety of reasons. This caused official regulations and policies to be published regarding the authority to issue and the types of unit coins that were allowed.⁵ Not only were military units (Figures 3a & 3b) issuers but also any governmental agency, program or office could issue similar medallions. Fund raising medallions were produced, for example, Special Operations—Combating Terrorism, an office in the Pentagon which benefited the children of those operatives killed in line of duty. They were also issued as mementos from officials (Secretary of Defense William Cohen dispensed such

³ Sgt. Chuck Wagner, *Pentagram*, Sept 24, 2004

⁴ Attributed to Roxanne Merritt, curator of the John F. Kennedy Special Warfare Museum, Fort Bragg, North Carolina.

⁵ *AFZC-JA-AI*, Information paper listing Army Regulations and referencing other information regarding unit coins.

medallions), as personal keepsakes of membership in an organization (Figure 4), as memorials for events (Figures 5a & 5b), and for special military operations (Figures 6a & 6b). One ex-Army man brought the tradition of unit identity and esprit-de-corps to a civilian school.



Figure 3a: Headquarters of the Southern Region Signal Support Regiment



Figure 3b: Commander's Coin, Submarine Group Ten, Kings Bay, GA



Figure 4: 55th Strategic Reconnaissance Wing Association



Figure 5a: 552nd ACW (USAF), 25th Anniversary of Airborne AWACS Operations. Figure 5b (right): U.S. Military alert status during the crises of Sept. 11, 2001



Figure 6a: 3rd Armored Division, 4th Battalion, 34th Armored Operation Desert Storm



Figure 6b: Joint Task Force Bravo, U.S. and Honduras Security Forces

Headmaster Joe Cox, of the Haverford School, distributed a coin with the school crest on one side and figures of an older and a younger boy on the other, representing the first day of school when the older students escort the younger to their classes. In a speech to the Middle School, Mr. Cox stated this coin was to be a reminder that all are "one community" where the older are responsible for helping and protecting the

younger students. In addition, three key words (Respect, Honesty, and Courage) were inscribed to highlight the virtues of the student's adopted honor code. The students received their coins during a ceremony moving from middle school to upper school grades. They were commanded to carry the coin as a reminder of their duty as well as their membership in the school, and the challenge to succeed. Most certainly it reflected the essence of the "military unit coin."

For the purist, the "commander's coin" is presented only to an individual for some outstanding act contributing to the mission of the unit. Such a "coin" not only identifies the unit, with its emblem, but also tends to be personalized with the individual's name on the reverse. In some units the sergeant major or other high-ranking NCO also has the honor of dispensing a commander's coin (Figure 7). Expanding the distribution to the entire unit was an attempt by some commanders to improve morale and instill a sense of identity, unity, and esprit-de-corps in each member.



Figure 7: 325th Fighter Wing
presented by the Command Chief Master Sergeant (USAF)

Just how significant can such a unit medallion be if so many receive it? General estimates of minting are usually in the 4-6,000 per issue. Over several years the total for their unit grows to larger figures as the design primarily changes with each issue. However, due to the popularity, the estimate currently is that there are millions produced each year for the many different military and quasi-military associated organizations, associations, and offices. It is reported that 90 percent of military coins are made in two nations in Asia, China and Korea.⁶ There are also coins with unique shapes (Figure 8). The significance to the individual holder cannot be easily understood or appreciated by those who have never been a member of a specific "brotherhood". The meaning or value of the medallion can be very personal.⁷ On the other hand, what was once scarce has become a collectible and more plentiful, as well as a memento for many.

⁶Pentagram, Sept 24, 2004

⁷ MCPOCG Vincent W. Patton III, <http://uscg.mil/hq/mcpocg/1faq/coin.htm>



Figure 8: Commanding General III Corps (US Army)
Actual size 54mm×30mm

The military challenge coin, military coin, unit coin, memorial coin, unit challenge coin, or commander's coin represents affiliation, support or patronage to the organization minted on the coin. The origin is clouded in history, in foreign lands, and within the organization of the military. Because they are carried overseas (and at times even produced overseas) by units engaged in foreign operations, "military coins" are international in many ways.

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NI

Mary Magdalene and St. Martha

Bob Forrest NI #2382

In chapter 11 of St. John's gospel is told the famous story of the raising of Lazarus from the dead. Lazarus, St. John tells us, was from Bethany, near Jerusalem, and he had two sisters, Mary and Martha. For reasons which are still regarded with great suspicion by many, this Mary was early identified with the more famous Mary Magdalene.¹ Thus came about the curious belief that Mary Magdalene was actually the sister of Lazarus.²

Stranger than this, though, is the Provence legend, which seems to have developed between about the 9th and 13th centuries, that in the years following the Crucifixion, Mary Magdalene, Lazarus and their sister Martha, accompanied by a number of other early Christians, all fleeing persecution in the Holy Land, arrived in a boat off the southern coast of Gaul and proceeded to preach the gospel there.³ The legend says that Mary Magdalene herself eventually retired in pious seclusion to the cave now known as La Sainte Baume, in the mountains some 20 miles to the east of Marseilles. Here, it is said, she spent the last thirty years of her life.



Figure 1

The bronze medal shown 1-1/2 times actual size in Figure 1 has, on the obverse, the figure of Mary Magdalene kneeling before a makeshift altar on which stand a book (probably symbolizing her contemplative life)^{4a} and a crucifix (signifying her particular devotion to Christ.) Beside her is a skull, a regular attribute of hers, symbolic of death and mortality, but here also of penitence and the renunciation of transitory earthly pursuits.^{4b} The accompanying legend reads STE MARIE MADELEINE A LA STE BAUME (= St. Mary Magdalene at Sainte Baume). The reverse of the medal shows the figure of the saint being raised heavenwards by four angels. At first I thought this curious scene might relate to the legend that when Mary Magdalene died, angels came down to escort her soul to heaven, or perhaps to another legend which says that because the saint never ate earthly food, it was necessary for angels to periodically (seven times a day, according to some) take her up to heaven so that she might be bodily energized by listening to the singing of the Celestial Choirs. But it transpired⁵ that the medal related to neither of these legends, but to a third legend, which says that when she felt her end approaching, the saint was transported by angels to St. Maximin, bishop of Aix-en-Provence, that she might

receive holy communion from him. At the place where she was deposited to receive her last communion, not far from Sainte Baume itself, a commemorative stone sculpture some 4 feet high was eventually set up, it depicting the saint's miraculous transport by four angels. Because the statue stood on a pestle-shaped column, it came to be known as the Saint-Pilon. It is, of course, this sculpture that is depicted on the reverse of the medal in Figure 1, the accompanying legend being STE MARIE MADELEINE AU ST PILON (= St. Mary Magdalene at the Saint-Pilon).

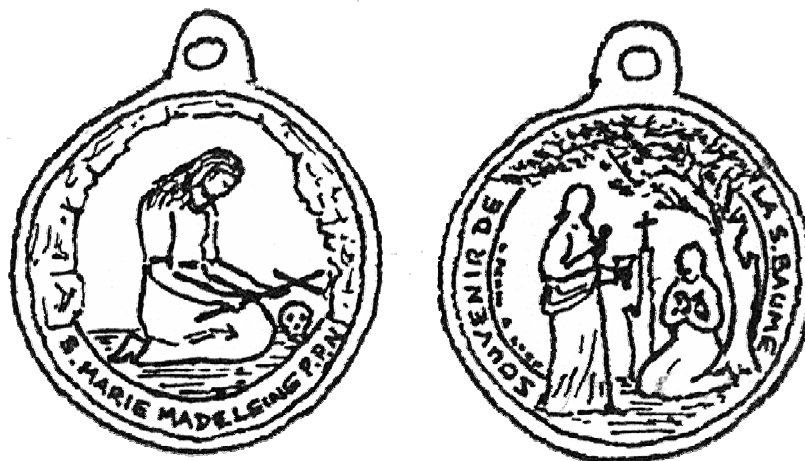


Figure 2

The other bronze medal shown, again 1-1/2 times actual size, in Figure 2 has on the obverse the kneeling figure of Mary Magdalene holding a large crucifix. Beside her is the symbolic skull of Figure 1 again. The legend reads S. MARIE MADELEINE P.P.N. (= St. Mary Magdalene, pray for us.) The reverse of the medal again shows the saint, arms crossed upon her breast, and kneeling, beneath a tree, beside a makeshift altar with crucifix. In front of her is a figure holding a host and chalice. At first I thought this might be the figure of Christ himself, for legend certainly has it that when the saint felt her death approaching, Christ did appear to her in a vision. But it seems more likely that the figure is St. Maximin giving her the final holy communion referred to above. The accompanying self-explanatory legend reads SOUVENIR DE LA S. BAUME.

St. Maximin, incidentally, had arrived in Gaul in the same boat from the Holy Land as Mary Magdalene, hence there was a close tie between them, to which we might add—for the benefit of collectors of medieval French coins—that St. Martial of Limoges is said by some to have been another occupant of that boat (as well as having been the boy who carried the famous five loaves and two fishes in John 6.9!) The bust of this saint, the first bishop of Limoges, is depicted on the obverse of the silver denier shown actual size in Figure 3, which was issued by the Abbey of St. Martial of Limoges in the 12th to 13th centuries. Its obverse legend reads S. MARCIAL; its reverse legend LEMOVICENSIS (= of Limoges).⁶ Legend does hit problems in the case of St. Martial, though, for it is difficult to reconcile a voyage in a boat in the first century AD with his death in about AD 250.⁷ But not to worry — the odd awkward fact never did stand in the way of a good legend.



Figure 3



Figure 4



Much the same is true of St. Trophimus, the first bishop of Aries, who, legend says, also arrived in that famous boat with Mary Magdalene, but who actually died in about AD 280.⁸ He features on some of the medieval coins of Aries, as, for example, on the 12th century billon demi-gros shown actual size in Figure 4. The obverse legend reads SANTVS TROPHIMVS and the reverse ARCHEPISCOPVS (= Archbishop).⁹

The inclusion of the historical St. Martial and St. Trophimus in that legendary boat with Mary Magdalene is relatively easy to explain, I think, for in reality they were two of seven missionaries said to have been sent from Rome to Gaul shortly before the middle of the 3rd century.¹⁰ Legend has merely moved their mission back in time by two centuries—in the case of St. Trophimus, being helped by the disciple of the same name in Acts 20.4. (Legend moved another of the seven back in time, St. Saturninus of Toulouse, but for some reason he never made it onto the coinage of that city.)

But let's get back to Mary Magdalene, or rather, to her sister St. Martha. Whilst the former was locked in meditation in the cave of Sainte Baume, the latter, legend tells us, was busily preaching the gospel to the people of Avignon and Arles. Now, between these two cities lived a terrible fire-breathing dragon of enormous size which was in the habit of tearing to pieces and devouring large numbers of the local inhabitants. Known as the Tarasque, it had the body of an ox, but with scales; six short, bear-like legs; a long, curved tail like a scorpion; and the head of a lion, but with the ears of a horse. (Some, with a delightful disregard for the laws of biology, thought it might be some sort of cross between a lion and an armadillo, but others settled for the more sober belief that it was just something that came from the sea!) Naturally enough, the local populace were terrified of it, whatever it was, and when St. Martha turned up preaching the power of Christ, the locals naturally argued that if his power was *that* great, St. Martha should prove it by using it to rid them of the Tarasque. Accordingly St. Martha fearlessly approached the lair of the monster, and, making the sign of the Cross before it, so appeased its ferocity that she was able to slip her girdle round its neck and lead it out to meet the assembled locals. Alas, being new to Christianity, forgiveness was not in the air, and the locals forthwith stoned the unfortunate beast, and then tore it to pieces. The town of Tarascon was subsequently founded at this place, it being named after the Tarasque, of course, and St. Martha

was naturally adopted as its special patron saint. Her relics are said to be preserved there still, in the Collegiate Church of St. Martha.¹¹



Figure 5

The bronze medal shown 1½ times actual size in Figure 5 shows, on the obverse, St. Martha holding up a Cross, with the Tarasque standing meekly beside her. The legend reads BEATA MARTHA HOSPITA CHRISTI ORA PRO N (Blessed Martha, Hostess of Christ, pray for us). The title “Hostess of Christ”, incidentally, relates to the episode in Luke 10.38-40 and John 12.2 in which Martha literally acts as hostess and serves Christ a meal in her house at Bethany. The reverse of the medal shows the golden reliquary containing the saint’s remains and which is housed in her church in Tarascon. The original reliquary, of pure gold and weighing nearly 34 kilograms, was presented to the church by Louis XI in 1478 (the tiny figure kneeling before it is, in fact, a representation of him), but alas, the original was destroyed in the revolutionary upheavals of 1792, and the present-day reliquary is only a gilded copper copy made in 1868. Though Tarascon is not named on the medal, it is a souvenir of the church there.¹²

¹ The Mary Magdalene we all 'know' today is actually a conflation of three New Testament characters. The first is the unnamed sinner who, in Luke 7:37-8 washes Christ’s feet with her tears, dries them with her hair, then anoints them with ointment from an alabaster box. The second is Mary of Bethany who, John 11.2 tells us, “was that Mary which anointed the Lord with ointment and wiped his feet with her hair.” The third is the specifically named Mary Magdalene out of whom, Luke 8:2 tells us, Christ had cast seven devils, and who, Mark 16:1 tells us, brought spices to anoint the dead body of Christ after the crucifixion. As can be seen, all three are linked by the theme of anointing Christ: the first and second by wiping Christ’s feet with their hair; the second and third by the name Mary. In addition, by interpreting the casting out of the seven devils with the cleansing of the seven deadly sins, the first and third become linked by repentance for past sins. See Susan Haskins, *Mary Magdalen* (1994), p. 93ff. and in particular p. 96 for Pope Gregory the Great’s “seal of approval” for the conflation. The anointment theme led to the ointment jar becoming a characteristic symbol of Mary Magdalene, and the drying of Christ’s feet with her hair to the notion that she must

have had long flowing hair, though this last may also be tied up with ideas of sin (Haskins p. 18) or the eremitical expiation of sin (Haskins p. 231). On the medals shown in figures 1 & 2 of the present article, Mary Magdalene is in every case pictured with long hair, though in my sketches this is really only visible on the obverse of Figure 2. The jar of ointment does not feature on either medal, however. In Art, the paintings of Titian exhibit the full range of Magdalenean symbolism: a) In his early work *Noli me tangere* (1511-12) is a long-haired, fully clothed Mary Magdalene clutching the jar of ointment in her left hand; b) his later *St. Mary Magdalene* (c. 1530-35) is more sensuous, bare-breasted, with exaggeratedly long hair, and with the jar of ointment in the lower left of the painting. Later still we have c) *Penitent St. Mary Magdalene* (1565) and d) *St. Mary Magdalene* (1567), both of which might be described as b) with less hair and more clothes, and with, in addition to the jar of ointment in the lower left of the painting, an open book and skull (cf. the obverse of Figure 1) in the lower right. All four paintings can be found in Marion Kaminski, *Titian* (1998) as follows: a) pl. 19 (p. 24); b) pl. 70 (p. 64); c) pl. 116 (p. 109) & d) pl. 115 (p.108). For comments on these paintings see also Haskins p. 239ff. Painting d) is reproduced here as Figure 6. For another long-haired image of Mary Magdalene, see the medal pictured in “St. Anne & Three Marys” in *NI Bulletin*, November 1999, p. 256 (figure 7).



Figure 6

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- ² For these beliefs regarding Mary Magdalene, see H. Thurston & D. Attwater's edition of *Butler's Lives of the Saints* (1956), vol. 3, pp. 161-3, and S. Baring Gould's *The Lives of the Saints* (1897-8), vol. 8, pp. 503-9. There is an interesting web-site devoted to her at: <http://www.ibr.gda.pl/rivendal/RLC/RLCO4-MM/P04-MM.html> with information about Sainte Baume at: http://perso.wanadoo.fr/roland.grosso/ste_baume/sb_37.htm
- ³ In addition to the articles on Mary Magdalene cited in note 2, see the same works on St. Martha: Thurston & Attwater vol. 3, pp. 205-6 and Baring Gould vol. 8, pp. 611-630. See also "St. Anne and Three Marys" in *NI Bulletin* (as note 1 above) p. 252 & p. 255 (note 15). The best, most detailed and at the same time relatively accessible source on these queer legends is John W. Taylor's book *The Coming of the Saints* (1906; reprinted UK 1969, USA 1985). For Mary Magdalene and St. Martha in particular, see chs. 5 & 6.
- ⁴ See George Ferguson, *Signs and Symbols in Christian Art* (1961), a) p. 171, entry "Book" and b) p. 50, entry "Skull." Compare the skull (and book) on the medal of St. Bruno in "On Sacred Hearts" in *NI Bulletin*, July 2001, p. 198 (fig. 11.)
- ⁵ See Baring Gould, as note 3, p. 623.
- ⁶ The illustrated coin is from F. Poey d'Avant, *Monnaies Féodales de France* (1858-1862), pl. 50 no.16 (no. 2291 in vol.1, p. 356); & E. Boudeau, *Monnaies Françaises Provinciales* (1905), no.390 (p. 50).
- ⁷ For the legend of St. Martial in the boat etc., see Taylor (as note 3). For the facts about St. Martial, such as they are known at any rate, see *The Book of Saints*, compiled by the Benedictine Monks of St. Augustine's Abbey, Ramsgate (1994), entry "Martial of Limoges" (p. 376); also James Bentley, *A Calendar of Saints* (1994), p. 124. For more detail see Thurston & Attwater, vol. 2, pp. 675-6, and the long account in Baring Gould, vol. 6, pp. 463-484.
- ⁸ For the legend of St. Trophimus in the boat etc, see the chapters of Taylor referenced in note 3, but also the more detailed write-up of him in ch.7. For the facts about St. Trophimus, again such as are known, see *The Book of Saints*, entry "Trophimus" (p. 551); Thurston & Attwater, vol. 4, p. 638; & Baring Gould, vol. 15, pp. 321-3.
- ⁹ The illustrated coin is from Poey d'Avant, pl. 92, no. 22 (no. 4101 in vol. 2, p. 341) & Boudeau no.795 (p. 98-9).
- ¹⁰ See the references cited in notes 7 & 8.
- ¹¹ In addition to the literary sources cited in note 3, there are a couple of useful Tarascon-related web-sites that are of interest:
a) <http://members.tripod.com/~gfriebe/tarasque.htm>
b) <http://www.multimania.com/tarascon>
The first gives a good description of the Tarasque; the latter gives a picture of the reliquary, as well as an account of the Tarasque.
- ¹² My thanks are due to the Curé of the Collegiate Church of St Martha at Tarascon for supplying information about this reliquary in a personal letter, and also for confirming that the medal in Figure 5 is indeed a souvenir of this church.

A Primer on the Names of Chinese Provinces

Ron Herneshen NI #2243

Names related to directions

1) pei = north

Hu Pei (Hupeh / Hubei)
Ho Pei (Hopeh)

2) nan = south

Ho Nan (Honan / Henan)
Hu Nan (Hunan)
Chiang Nan (Kiangnan)
Yün Nan (Yunnan)
Ch'a Nan (Chanan Bank)

3) tung = east

Kuang Tung (Kwangtung / Guangdong)
Shan Tung (Shantung / Shandong)
Kuan-tung (Kwantung)
Chi Tung Bank (East Hopei)
Tung San Sheng (Three Eastern Provinces / Manchurian Provinces)

4) hsi = west

Chiang Hsi (Kiangsi / Jiangxi)
Kuang Hsi (Kwangsi / Guangxi)
Shan Hsi (Shansi / Shanxi)
Shen-hsi (Shensi / Shaanxi)
Hsi K'ang (Sikang)
Hsi-tsang (Tibet / Xizang)

Names related to topography

1a) chiang = river

Che Chiang (Chekiang / Zhejiang)
Chiang Nan (Kiangnan)
Chiang Hsi (Kiangsi / Jiangxi)
Chiang Su (Kiangsu / Jiangsu)
Hei Lung Chiang (Heilungkiang / Heilongjiang)

1b) ho = river

Ho Nan (Honan / Henan)
Ho Pei (Hopeh)

1c) Szu Ch'uan (Szechuan / Sichuan) = Four Rivers

2) hu = lake

Hu Nan (Hunan)
Hu Pei (Hupeh / Hubei)

3) hai = sea

Shang Hai (Shanghai)
Ch'ing-hai (Koko Nor / Tsinghai)

4) shan = mountain

Shan Hsi (Shansi / Shanxi)
Shan Tung (Shantung / Shandong)

5) shen = pass

Shen-hsi (Shensi / Shaanxi)

Of course many will notice that a name often consists of both categories, such as in the following.

Ho Han (Honan / Henan) – south of the river
Hu Nan (Hunan) – south of the lake
Hu Pei (Hupeh / Hubei) – north of the river
Chiang Nan (Kiangnan) – river south
Chiang Hsi (Kiangsi / Jiangxi) – river west
Shan Hsi (Shansi / Shanxi) – west of the mountains
Shan Tung (Shantung / Shandong) – east of the mountains
Shen-hsi (Shensi / Shaanxi) – north of the river
Ho Pei (Hopeh / Ho-pei) – north of the river

NI

What about those Fourees? **Bob Reis NI #1649**

From time to time one comes across Roman silver coins of the Republican and early Imperial periods that are silver-plated copper. These plated coins are given a fancy French name in the numismatic field. They are called fourees.

Sometimes this fact is obvious; there is a spot where the plating is missing and the copper core is revealed. If you look at a couple of hundred Roman denarii you will

usually find a few plated coins with some copper showing, and the question must arise: how many more are there in the batch on which the plating remains intact?

One might have a tendency to want to reject these plated coins as being contemporary counterfeits, or perhaps one might want to collect them under the heading "different strokes for different folks." But to dismiss them as fakes, even two thousand year old fakes, would not be quite correct.

Certainly there were counterfeits manufactured in ancient times, and one occasionally comes across these. Most of these will be of inferior workmanship and metal, and are not particularly common. There are also copies of popular ancient coins made by the "barbarian tribes" who lived outside of the "civilized" world. Most of these copies have good metal and distinctively primitive artwork. The plated silver Roman coins (there are none in gold) are usually of workmanship comparable to the solid silver ones. Indeed many are found to have been struck with the same dies. So what's the deal?

There is no definitive single answer, but clues are found in structure of the administration of coin production in the late Roman Republic and the early Empire. The striking of coinage was a state monopoly at least from the late second century BC, and was placed under the direction of three officials, the *Triumviri Monetales*, who were appointed annually. From the first century BC names of these officials are usually found on the coins. The position of moneyer was fairly low on the totem pole, and the job tended to go to younger men of the better families who controlled Roman politics. Some famous names show up on coins: Julius Caesar, Brutus, Cassius, Cato, etc.

The quantities of coins struck depended on bullion supply, public need as determined by the Senate, the competence and staffing level of the mint, and other factors. The fact that plated coins are known for most silver coin issues over two centuries would tend toward the conclusion that more coins were being ordered than would have been permitted by the supply of bullion. The moneyers may have closed the gap with plated coins.

A well attested comparable situation existed in 18th century China, where the central government mints issued two kinds of coins: full weight and half weight. The half weight coins were used to make payments to local merchants, who were required to accept them with a smile. The full weight coins were used to pay official salaries and soldiers' wages. Both types of coins were "legal." Nice system if you were on the inside!

The presence of large numbers of *fourées* in Roman coin finds would lead one to suspect a similar kind of institutionalized corruption in Rome.

NI

Member Notices

Albert L. Gammon, P.O. Box 1343, Sun City, AZ 85372: Want to buy Philippine Pesos KM168 1906-S, KM177 Roosevelt-Quezon, KM178 Murphy-Quezon, KM185 Mac Arthur, KM193 Bonifacio. Quote prices. alg1342@netscape.com.

VIET NAM WANTED. 10 Viet, 20 Viet and 50 Viet 1948 KM-A5, B5 & C5 gold coins. These coins were personally used by Ho Chi Minh as presentation coins to his friends in the USSR and PRC, and to Vietnamese who completed a very difficult task that was important to him. They never circulated. The 20 Viet coin has been seen in France and Germany, and the 10 and 50 Viet coins have been seen in the USSR and PRC. I have images of the 20 Viet coin but need images of the 10 and 50 Viet coins, and I would like to purchase all of them. If you have one or more of them or even know where they are located in a collection or dealer's stock, please contact me, Howard A. Daniel III, at HADANIEL3@MSN.COM or at P.O. Box 989, Deltaville, VA 23043-0989.



Hanover 10 Thaler Error of 1822, continued from page 115.

The association of Hanover with the kings of Great Britain began with George I in 1714. However the "Kingdom of Hanover" itself was created in 1814 by the Congress of Vienna, with encouragement from England, in an attempt to bring political stability to Europe following the Napoleonic wars. The kingdom lasted until 1866 when Hanover was annexed by Prussia.

A personal union existed between the Great Britain and Hanover in the persons of George I, II, III up to 1801, then between the United Kingdom and Hanover beginning in 1801 continuing in the person of George III.

The personal union connection became widely known when Victoria was denied the Hanover crown when she succeeded William IV in 1837. She was ineligible to be queen of Hanover by virtue of ancient laws dating back to the 6th century. Under the "Salic Law" a female could not rule Hanover, so Victoria's uncle the Duke of Cumberland became King Ernest Augustus of Hanover. This event was commemorated, in a fashion, by the widespread issue of satirical "To Hanover" tokens showing Queen Victoria on one side and the Duke astride a horse on the opposite side. The tokens are made of brass and the queen's portrait resembles that used on the young head gold sovereign. While you may have never seen the 10 thaler error piece described here, who among our readers has not encountered one of the "To Hanover" tokens? And which piece has the more interesting story?

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